the sensational being, in the very body-consciousness;
wrong will engenders wrong action of all these
instruments, a multiple error and many-branching
crookedness of thought and will and sense and
feeling. Nor can we deal rightly with others so long
as they are to us others, beings who are strangers to
ourselves and of whose inner consciousness, soul-
need, mind-need, heart-need, life-need, body-need we
know little or nothing. The modicum of imperfect
sympathy, knowledge and good-will that the law,
need and habit of association engender, is a poor
quantum of what is required for a true action. A
larger mind, a larger heart, a more ample and
generous life-force can do something to help us or
help others and avoid the worst offences, but this
too is insufficient and will not prevent a mass of
troubles and harms and collisions of our preferred
good with the good of others. By the very nature
of our ego and ignorance we affirm ourselves
egoistically even when we most pride ourselves on
selflessness and ignorantly even when we most
pride ourselves on understanding and knowledge.
Altruism taken as a rule of life does not deliver us;
it is a potent instrument for self-

enlargement and
for correction of the narrower ego, but it
does not
abolish it nor transform it into the true
self one
with all; the ego of the altruist is as
powerful and
absorbing as the ego of the selfish and it
is often
more powerful and insistent because it
is a self-
righteous and magnified ego. It helps
still less if
we do wrong to our soul, to our mind,
life or body